

12. (Priests) place the mighty BRIHASPATI, the creator, whose back is dark bine,<sup>1</sup> in the chamber (of sacrifice): let us worship him who is seated in the interior of the mansion, everywhere shining, golden-hued, resplendent.

13. May the sustainer of all, (AGNI), the greatly radiant, the delighter, come, with all his protecting, (faculties), when invoked; he who is clothed with flames and with plants; who is irresistible; who has horns of three colours;<sup>2</sup> the showerer (of benefits), the acceptor of oblations.

14. The holders of the (sacrificial) ladles, the mini-strant priests of the man (who institutes the rite), have repaired to the bright and most excellent place of the maternal (earth):<sup>3</sup> offerers of the oblation, they foster the tender infant, (AGNi), with worship, as people rub (the limbs of a child to promote his) existence.<sup>4</sup>

15.. Married pairs, worn by devout rites, jointly offer abundant sacrificial food, AGNI, to thee<sup>5</sup> who art mighty: may each individual divinity be successfully

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i That is, who is enveloped in smoke: from this and other attribute\* specified, and his presence in the sacrificial chamber, the scholiast reasonably infers that *Brihaspati* is *Agni*<sup>^</sup> *ityddi lingafaapy-agnir-eua Brikaspatih*.

5 *Tridhdu tñgah*, his flames of ihree colours, red, white, and black (or smoke)..

\* That is, to the fire altar.

<sup>4</sup> *Sixum mrijanti ayavo na vase, yalhd manuxhyd suum vdsdya mryanti*: they rub the infant has double application, to the first kindling of *Agni* by attrition, and to the new-born babe. ".Conformably to the text, -*Jfydpart • agrim ddadhtydtm*, let husband and wife worship or keep up *Agni*: the right of the wife, to take part in fire-worship is laid down in

the sixth chap-  
ter of the *Mimax*\*\*.